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INTERNATIONAL BIBLE STUDY.

August 14, 1881.——*Luke* XVI. 19-31.

IN the 14th verse we are told that the Pharisees, who were lovers of money, heard all the things that Jesus had been saying (xv. 3—xvi. 13,) and they derided him. They would not accept of his suggestion that the best thing to do with their ill-gotten goods would be to come to the help of the sinners and publicans whom they were despising, as possibly, through the grateful prayers of these very persons, they might themselves be converted and obtain an interest in the kingdom of the Messiah. After the day of Pentecost some Pharisees and a great company of the priests were converted. "That which is highly esteemed among men is abomination in the sight of God," says our Lord the 16th verse, and then presently proceeds to illustrate this by the story of the rich man and Lazarus. "There was a certain rich man, clothed in purple and fine linen, faring sumptuously every day." The revised version has here in the margin, "living in mirth and splendour every day," and the original admits of this rendering. This is what is told us about the man: he was rich, and with his wealth he sought to gratify his appetites and appetencies. Nothing is said about his character, except so far as it may be surmised from the fact that he lived for his own pleasure. Then at his gate might have been seen a poor beggar, named Lazarus, full of sores which the dogs licked without his having strength to drive them away, and wistful for that which fell from the rich man's table. Our Lord places the picture before us, and every body can understand its significance, for the world is full of just such contrasts. A single glance at the whole scene; but most of the passers by would be so taken up with admiration of the fine bungalow, the banques in the inner hall, the servants coming to and fro, the guests alighting, the purple robe of the host as he passes through the festooned chamber, that they would not be able to give a thought to the poor sick beggar. The rich man is in the position that all the world desires to attain to, the poor beggar is in a position that would seem the verge of hell to mankind generally. Almost all men are struggling with all their energies to reach the former position, and to put as great a distance between themselves and the second as possible. But the scene changes. Death comes to the beggar. There comes a morning when the flickering flame of life goes out at last, and men hasten to put the wretched carcass out of sight. He is gone but nobody is aware of any blank created by his death; one burden less rests upon society. He disappears and is forgotten among men, like a stone thrown into a deep lake; a slight splash and it disappears forever. The rich man dies also, but there is a great ado about it; every body learns quickly that the great millionaire is dead, and it creates a great sensation. Crowds assemble to show the last respect to what remains of him, and to wonder whether his brethren will keep up the same magnificent establishment. But our Lord now lifts the veil and allows us to follow the rich man and Lazarus into the world beyond. Matters are here marvellously changed. There is indeed still a mighty contrast, but it is Lazarus who is in the place of honour, and the rich man who is in the place of dishonour. Angels convoy Lazarus to the bosom of Abraham. To understand this expression we must bear in mind that it was the custom of those times to recline at table on inclined couches extending from the table outward so that the head of the reclining guest would be near the table and his feet at a distance. The guest who reclined next to the master of the feast would only have to throw his head back and it would be on the bosom of his neighbour. Thus John, the beloved disciple, reclining next to Jesus at the last Passover, lay in this sense on Jesus' bosom, and could whisper to him the question that the other apostles wanted him to ask. The Jews conceived that Abraham occupied the place of highest honour at the banquet of the blest; and for Lazarus to be in his bosom was to occupy the second place at the banquet of life. We then, in lieu of the sumptuous feast of the rich man, have a banquet in paradise with Lazarus in the place of honour. The rich man is in hell, (*hades*, it matters little what you call it, it is the place of unutterable and inalleviable torment;) he is not desiring the crumbs that fall from that paradisal feast; but he simply entreats that Lazarus may be permitted to dip the tip of his finger and apply it to his tongue. Stupendous truly is the contrast between the condition of these two. Abraham reminds him that he had had his good things on earth, and Laxrus evil things. Furthermore, there is an impassible gulf between the place of the blest and Hades. There was no impassible gulf between heaven and earth, and the Son of God came down to show us the way of reaching that better land. But the rich man has gone where the mercies of God cannot follow him. He had not been faithful with the unrighteous mammon, and cannot expect that the true riches will be committed to his care. The once rich man would have Lazarus sent to earth to admonish his five brethren lest they should follow him to that dreadful place, but is reminded that they have Moses and the prophets, witnessing as faithfully and forcibly as one risen from the dead could. If they would not give heed to those whom God had commissioned to warn men against allowing themselves to be led captive by the things of this world, there was no reason to hope that any other agency would turn them from it. This wonderful story sets before us the impressive truth that there is to every man's life in this world an after history in the world to come. Here man's ideas rule him, but there God's ideas are to rule, and woe to the man who shall be found in antagonism to the ideas of God. He carries with him into the next world the elements of unutterable torment, because he carries with him a heart not animated by trust in God. Sin he was unwilling to part with and it will be his scourge in the world to come. The just shall live by faith. Lazarus had faith in God, notwithstanding the inscrutable providence that heaped wealth upon the selfish man and filled to himself the cup of sorrow. "Unto this man will I look, even to him that is of a poor and contrite spirit and who trembleth at my word."

WEEKLY REVIEW.

—BY a misprint the inportant letter on "Discipline in the Salvation Army" which appeared in our correspondence last week, was signed J. M. S. It should have borne the initials J. M. T.

—Bishop Meurin, in a recent Pastoral, has been warning his flock against Freemasonry as "a most dangerous secret conspiracy against every throne and every altar." We ourselves do not think that such organizations have the countenance of Christianity. Christians are said to be the children of light, the children of the day; they are forbidden to have fellowship with the unfruitful works of darkness, that is, works that require secrecy. These masonic societies are either secret, or they are not; if they are, as they profess to be, secret, then the public have no guarantee that such statements as Bishop Meurin makes are not true; if they are not really secret then they are failures, for secrecy is what they profess to aim at. Under tyrannical governments, where all liberty of speech or action is trodden down, there may be a legitimate sphere for the formation of secret associations for the diffusion of ideas not otherwise communicable. But even in such a case, the law of Christ is to confess the truth openly and suffer for it; a public sentiment in favour of the truth is more effectually secured thus than by any secret combinations. Masonic societies are an anomaly and an anachronism in these days Our contemporary the *India Methodist Watchman* has in several of its recent issues been letting in light upon the pretended masonic mysteries. A writer in the Times of India enters at length into an examination of the history of the order of Jesuits to show that Bishop Meurin's remarks apply quite as forcibly to this body as to the Masonic order. In conclusion he says:

I have, as I submit, conclusively proved the accuracy of my statement, that charges of a nature similar to those of the Bishop against Freemasonry may be brought with perfect justice against Jesuitism. Its history shows that it has been a vast and formidable con-

spiracy against established Governments, freedom of conscience, and intellectual progress. Its danger lies, not only in its aims, but also in the boldness of conception, unity of action, tenacity of purpose, unscrupulousness as to means, recklessness of consequences, and consummate astuteness, with which they have been prosecuted. To effect the overthrow of heretical rulers, subjects were taught doctrines, which undermined the constitutional anthority of the Crown. They were incited to rebellion and even to regicide.

Contrast with this the rise and spread of Christianity in the first three centuries. According to man's ideas, no hope of extending itself in the face of the ubiquitous and irresistible power of the Roman Empire, so utterly intolerant of any opposition to the existing cults, existed apart from secret organization. But every thing of this kind was precluded by the requirement of public baptism and open confession so prominent in the Gospel.

—THE secretary of the Canadian Mission, Indore, sends us the following :

"A man generally known as Esai Dass is going the round appearing some times as a Christian faqir, at others as a catechist soliciting aid for some enterprize. He is of medium height, sharp featured, and has the habit of half closing his right eye when speaking. He is exceeding active and has deceived many men of experience. The Christian public are hereby warned against him.

—WE publish Mr. Pereira's long letter, though we decline to enter into any controversy with him. Mr. P. was formerly a member of the Methodist Church in Bombay, professing to have been converted from the bondage of sin through its ministry, and is thus himself a witness of the *kind of division* effected by that Church in Bombay.

—WITH reference to some remarks of the *Lucknow Witness* that will be found in our Epitome (Tuesday) we, for our part, believe that too much honour cannot be rendered to the Scriptures, as such a revelation of God and of his will to man as fully meets the demands of the case. Men do not really understand the teaching of nature with reference to its Author until they have been enlightened by the word of God, which is said to be of itself able to make the man of God perfect, thoroughly furnished unto every good work. It is certainly not beyond the divine ability to secure to all mankind who are willing to avail themselves of it, a satisfying and saving revelation. We believe that no uncertainty attaches to the inspired Scriptures, and that their transmission has been so watched over, that no deviations from the original text have been allowed except such as are unimportant, or such as are easily rectifiable from other portions of the word.

—THE *Indian Churchman* clings to the hope that the Anglican, the Greek and the Old Catholic churches will yet have intercommunion, and when that event comes to pass anticipates that the Nonconformist churches will return to the bosom of the Church of England. In our opinion, nothing is more certain than that the difficulty in the way of conformity will be signally enhanced when the Church of England identifies herself with the Greek Church and with the New Catholics. Before that day the evangelical portion of the Church of England will secede, and possibly there may be a closer union of that body with other Protestant bodies in England.

—ONE of the most notable characteristics of the age is the rage for news. This passion is all-devouring and insatiable. The ancient Athenians, we are told, spent their time in either hearing or telling some new thing. There were of course some that took a good deal of trouble to cater to this passion; but the Athenians would have been lost in astonishment if they could have known the terrible avidity for news that would get hold of Englishmen and Americans in the last half of the 19th century. No country is so remote, so inaccessible, or so insignificant that it can be allowed to nurse the secret of its being in its own bosom. The extension of the telegraph to all lands under the sun is just one expression of this mighty thirst for news. The idea that some great event might occur in some remote land, and nothing be known of it for weeks, is utterly intolerable. Newspaper correspondents are expected to take their lives in their hands and go at once to any part of the terraqueous globe that bids fair to yield its quota of news. The latest illustration of this is furnished by a correspondent of the *Daily News*, a Mr. O' Donovan, who sought to accompany Gen. Skobeleff on his expedition against Geog Tepe, and having been frustrated in that, went to Persia in order to reach the forbidden region from the South. When, on the fall of Geog Tepe, Merv became the centre of interest, he determined to make his way thither. There he is now, but as a prisoner, and the wonder is that he has not had to pay the forfeit of his life. He is looked upon as a Russian spy. But no matter; he is abundantly rewarded for all his trials and discomforts, in that he is able to inform the *Daily News* what the people of Merv look like and what they talk about &c. &c. In marvellous contrast with this appetite for earthly news, is the indifference displayed by men generally with regard to the glad tidings of salvation set forth in the Gospel. Men that scan the morning papers for news from all parts of the world, would throw down the paper and let the winds take it, if any body would tell them of a legacy that had been left to them. Well, the Gospel makes known an inheritance more valuable than all the gold and silver of the world, with an earnest immediately available, and if any man will give heed to the word of the living God he will acknowledge that it is the best news he ever listened to, and will wonder that he has so long been under the control of the things of time and sense, at once transitory and unsatisfying.

—WE are favoured with the following :

The monthly meeting of the Poona branch of the Evangelical Alliance was held on Monday last in the hall of the Scottish schools. Dr. Murray Mitchell was in the chair. After prayer by Colonel Bayly, Dr. Mitchell gave the address. It has been agreed that at these monthly meetings, the subject of Missions shall be very prominent. Dr. M. M. said that he would speak on Hindu pilgrimages, especially that held at Punderpore. Although the gatherings at Punderpore are much smaller than those along the course of the Ganges, especially at Hurdwar, Benares and Prayag (Allahabad), still they are very large. Thus while the late *Mela* at Pooree (Juggernaut) was calculated to be attended by about 51,000, the one that has just been held at Punderpore collected no fewer than 125,000 persons. The pilgrims come from all parts of the Maratha country; very few from places to the north or south of Mahārashtra. Such a number, however, in a small town like Punderpore, containing only about 16,000 inhabitants, occasions very great inconvenience at all times. The great yatra (or *jatra*) is held twice a year—in July and December. When the rain fall is heavy in July, the discomfort is exceedingly great, the town being overcrowded and tents of little use. Formerly cholera frequently broke out on these occasions ; but, for a considerable time past, Government has very properly enforced careful sanitary arrangements, and disease has greatly lessened. Dr. M. said he could never forget the hideous filth and the sad mortality which he witnessed at Punderpore about 20 years ago.

The great object of worship at Punderpore is the God Vithoba, said to be a form, or incarnation, of Krishna. The most popular Maratha poet, Tukaram, is loud in his praises of this idol and of Punderpore. Kashi, Prayag, Dwaraka, and all holy places are congregated here. He sings thus—

> Let us march to Pandhari,
> Rukma devi's lord (i. e. Vithoba) to see:
> Ear is there regaled, and eye,—
> And the heart o'erflows with joy;
> Saints are there—a noble band—
> Dancing joyful on the sand;
> Oh, said Tuka, here is bliss;
> Nought in life compares with this.

The image of Vithoba is said to be *Svayambhu*, self-existent. Yet his votaries must admit that, if man never made it, man can mar it. A few years ago a disappointed worshipper threw a great stone at the image and smashed a great part of it. The God however, was patched up and his misfortune hardly seems to have lessened his popularity. It is not clear that the idol is less worshipped than it was formerly. The influence of the poetry of Tukaram over the masses is still immense; *Tuka mazha pants Veda, Tuka is my fifth Veda*, says one enthusiastic devotee; and Vithoba will probably be one of the last of the idols in Mahrashtra to fall before the preaching of the Gospel. More effort on the part of Missionaries is required at Punderpore. Dr. M. said he had arranged to attend the late gathering; but as the travellers' bungalow was all occupied by government functionaries, he had not ventured to go during the rains. Four colporteurs of the Free Church Mission had however attended, and sold about 700 Christian tracts.

There is little doubt that Punderpore was originally a place of Buddhist resort. The character of the place has thus sustained a great alteration. A greater still awaits it.

After a hymn had been sung, prayer was offered by the Rev. Hormasji Pestonji.

—THE *New Dispensation* tells us of a dinner party attended by Brahmos and Native Christians and speaks of it as a feast of reason. There can be no objection to such a meeting, of course, if each party appears in its proper character. The Christian may show friendliness towards those who are not in Chr. communion with him, if there be no compromise of the truth. The *New Dispensation* speaks of this reunion as of a gathering of those who truly love Christ, both Theists and Christians. Some missionaries were present. For ourselves, we cannot look upon the Brahmos of the New Dispensation as "almost Christians," any more than we could have spoken of the ancient Romans as "almost Christians" if they had given Christ a place in their Pantheon. In the last number of the N. D. miracles are spoken of as preposterous and impossible, an opinion absolutely opposed to what Christ taught. Christ says "I am the Way, the Truth and the Life, and no man cometh to the Father but by me;" his professed admirers in Calcutta say he is one way and Chaitanya another way and Mahomed a third. The Brahmos came up to

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Christianity, a long time ago and the question had to be decided whether they would go in at the open door or turn aside to something else as preferable; and they turned aside, taking up a position much less hopeful, as regards the prospect of their becoming Christians, than that of the orthodox Hindoo. At the same time, they place one more formidable barrier in the way of the conversion of their countrymen to Christianity, it being supposed that they have made a great approach to Christianity, authorizing them to pronounce concerning it, and their report going no further than the recommendation of a Christianized Hinduism. Has the History of the Church been written in vain? Various amalgamations of Christianity and other religions were brought forward in the first two centuries, with great swelling words of vanity, but soon passed away. The only Christianity that is destined to abide is that which leads the Christian to suffer death joyously rather than deny Christ as the Way, the Truth and the Life.

—Mr. Bradlaugh, followed by a great mob, went to Parliament House the other day, and was again repulsed. We note in this connection, that a petition signed by 8255 inhabitants of Northampton, was last month presented to the House of Commons asking that there might be no alteration of the Parliamentary oath. The *Christian* says:

Very much has been said and written concerning "the sacred rights of constituencies," and many have supposed that the electors of Northampton were being unjustly oppressed. The petition recently sent shows conclusively that such is not the case.

—Our Subscribers on the N. E. line of railway do not receive the Guardian till Sunday morning, although there are two early morning trains on Saturday. The papers are posted at the General Post Office before 5 a. m. and might easily be despatched by the 8-15 train.

NOTICES OF BOOKS AND REPORTS.

"Report of the Free Ch. Mission in Bombay, Jalna and Berar for 1880." The staff of the Bombay Mission continues the same, though the demands which the Institution increasingly makes on the time and strength of those connected with it, render adequate attention to the other branches of the work a thing of extreme difficulty. In the College, under the present arrangements, Physical Science has a more important place than formerly. A successor to Dr. Macdonald has not yet been appointed. There is a steady increase in the attendance at the College from year to year, reaching in the current year 90. The present building is found inadequate for the accommodation of the numbers attending. In addition to the daily College Bible classes, there are Sabbath morning classes, which are on the whole well attended. In the School division three classical languages, Sanscrit, Persian and Latin, and three vernacular, Marathi, Guzarati and Urdu, are taught. Mr. Blake devotes a good deal of his time to the Candidate Class, the largest in the school; Mr. Grieve also takes part in this. The Bible Classes in the school are taught by the missionaries and by Native Christians. Lectures for educated Natives were delivered by the missionaries on alternate Sunday evenings. There is a good report of the Boarding School under the care of Miss C. S. Paterson. There are 38 girls in this school. The girls have to give attention not only to their books, but to housework, cooking and grinding. Their health has been remarkably good. Three of the older girls were admitted to the church as communicants in December. Miss J. S. Paterson carries on Zenana work in the Guzarati language. In the district female schools there are 275 pupils on the rolls. A Bene-Israel Boys' School has been established in Bombay. Into the Native Church under the care of the Rev. Mr. Dhunjihai, six adults were last year received by baptism. The Rev. Mr. Ganpatrao reports upon his work in Bombay and in the Konkan. Since November last Mr. G. has been residing in Alibag, and the work there seems to be opening out in a very encouraging way. The work of street preaching in Bombay is carried on by Mr. Madharao and others. Mr. Lazarus Abraham reports on the Medical Mission in Tanna. 48 patients were admitted to the Hospital. At the dispensary there were 7,912 new cases and 15,232 old ones,—a decided increase on the previous year. Mr. Ramchandra Babaji, formerly of Sasoor, is now stationed at Tanna for evangelstic work. Of the work in Berar (Nangaum to Wardha), the Rev. Sidoba Misal says there have been forty persons converted in the last twelve years. There are 91 adult Christians at 11 different places. There are 3 Boys' Schools with 114 scholars. There are 5 Bible women. On account of the absence of the Rev. Narayan Shehadri, the work at Jalna and Indapoor is not specially reported on.

The New Testament, in the Original Greek, revised by Westcott and Hort, is now being published. Noticing it the *Record* says:

After all we cannot but be impressed with the very large amount of certainty that we possess in the text of the New Testament. It is admitted even by the most critical of modern critics, that "the words in their opinion still subject to doubt," setting aside comparative trivialities, "can hardly amount to *more than a thousandth part of the whole New Testament.*" This is a striking statement. A question has often occurred to us while considering the *minuteness* of many changes recently made,—What appreciable effect will they have on the great work of spreading the Gospel and evangelizing the heathen world? It may be that "the oxen and the young asses that ear the ground" will now be able "to eat *clean provender*, that hath been winnowed with the shovel and the fan." This is not a small mercy. We have heard many sound Evangelical sermons in which the provender has been far from clean. We do not like to eat dirt that might easily have been removed from the provender by a little more pains and care. But on the other hand, when we think of the immense time and labour spent in alterations of the Bible which leave the message of salvation absolutely untouched, we are sometimes reminded of another saying, "Behold, is it not of the Lord of Hosts that *the people shall labour in the very fire, and shall weary themselves for very vanity?* For the earth shall be full of the knowledge of the glory of the Lord, *as the waters cover the sea.*"

...I earnestly desire to be filled with holy thoughts to be carried out in holy affections, determined by holy aims and intentions, and governed in all my words and actions by holy principles. Oh, that a golden thread of holiness may run through the whole web of this year!—*Matthew Henry.*

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SATURDAY, AUGUST 6, 1881.

WISDOM FROM ABOVE.

We are told in the 1st Ch. of James that "every good gift and every perfect gift is from above, from the Father of lights." The wisdom from God consists of the thoughts of God received into the heart and made supreme in our being. But this wisdom will not descend upon any one who does not feel his need of it and seek it in the appointed way. One of the ends accomplished by trials is that a man is brought to feel his need of wisdom. "My brethren, count it all joy when ye fall into divers temptations; knowing that the trying of your faith worketh patience." But without a very high appreciation of the value of patience, the sufferer will be likely to think that the price paid is greater than the good obtained. This only shows that he has not the wisdom which cometh down from above; for this would show him that patience is of the highest importance. Divine wisdom teaches us to say, "The cup which my Father hath given me shall I not drink it?" Wisdom brings to our remembrance, in the time of trial, the promises of God which assure us that all things work together for good to them that love God. Let patience have her perfect work that ye may be perfect and entire, wanting nothing. Here the complete perfection of the Christian character is made to depend upon and issue from the perfection of patience. The perfection of Christ found its highest exhibition in the patience exhibited by him in the hands of his enemies. Patience is the ability to endure in the face of greatest difficulties. It was patience that enabled the martyrs to go to the stake. Patience is a form of faith; faith enduring. Christians make a great mistake when they carefully study how to avoid coming in contact with what is unpleasant or wounding or dangerous or humiliating. They are depriving themselves of the opportunity of attaining the perfection for which they pray. The wisdom that enables us skilfully to guide our vessel so as to escape all gales is not the wisdom that is from above.

The wisdom that is from above is first *pure*. This is the first thing that it insists upon. It separates us from the corruption that is in the world through lust; stirs us up to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. It is then *peaceable*. There can be no peace while there is impurity. When the Spirit of holiness takes possession of the heart, then Christ's own peace is inherited. What is more blessed than to be in the society of one in whose bosom the dove of divine peace is nestling. The peace of God reigning in any breast creates an atmosphere in which others find it good to be. This wisdom is *gentle*. It does not puff a man up with the idea of his own importance; it leads him to realize the presence of God every where, and to conduct himself in a way demanded by that presence. This makes him gentle towards those who oppose themselves. "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom." "Let every man be swift to

hear, slow to speak, slow to wrath." Probably this is spoken with reference to their church-meetings, for we learn from iii. 1, that many of them were ambitious of being teachers. For in many things we offend all, especially in speech, and a man who speaks much needs to be a perfect man, there being so much danger of transgressing in speech. The wisdom from above is *easy to be intreated* It is not dogmatic, obstinate. There is a yieldingness that is fatal to character, a pliability that places the powers of a man at the disposal of any one whom he happens to be with. Paul would not be entreated when on his way up to Jerusalem, being persuaded that the will of the Lord was that he should go there. But after getting to Jerusalem he showed his yieldingness by consenting to do what the brethren there counseled him, and go through with a piece of ceremonialism to show the Jews that he had not discarded the Mosaic laws. The wisdom from above is really the love of God shed abroad through the heart, for it is full of *mercy* and *good fruits*. This is the wisdom of the good Samaritan. Pure religion and undefiled is to visit the fatherless and widows and to keep unspotted from the world. Be ye doers of the word and not hearers only, deceiving your own selves. The Apostle shows in the 2nd ch. how little respect he has for the kindness that expends inself in good wishes and not in good fruits. The wisdom that is from above leads us to walk as Christ walked, unselfishly, consecrating ourselves to the promotion of good among our fellowmen. This wisdom is *without partiality*, and does not assign places of honour to the rich in the Christian assembly, making the poor brother sit in an inferior place. It does not allow us to study the pleasure of the affluent in the congregation while disregarding the feelings of the poor. It is, finally, *without hypocrisy*. It does not tolerate any thing like assumption, any religious acts done for the eye of fellow-Christians. The great thought of the eye of God ever upon us in love, makes the Christian abhor the thought of putting on forms of piety for the sake of others. The wisdom from above is true to the will of God, and leads us to tell our brother in kindness what we see to be defective in him.

REVISED NEW TESTAMENT. IV.

We do not think that the disposition shown in some quarters strongly to denounce the expression of disapprobation for the Revised New Testament, is likely to promote the general acceptance of that work. For our own part, we are free to confess that we are disappointed in it. To translate from one language to another (and the so-called revision is really a new translation,) something more is necessary than a knowledge of the two languages, the original and vernacular. It is desirable that a translator should be acquainted with several languages; not merely to know them bookwise but orally; so that he may be familiar with the process of grasping an idea in one language, and then giving it appropriate and natural expression in another, without transferring the idioms and technicalities of the one to the other. A genuine translation will not betray to the reader the fact that it is a translation. Grammarians of late have fancied they were making great discoveries by giving special regard to the Greek article and the tenses, and it has been thought that a proper translation should express the niceties supposed to be involved in these. Some years ago, we drew attention to this matter and sought to show that a good translation would not necessarily conform to all these peculiarities of the original; and we remember giving as an illustration the expression "the Son of God," which in the nature of things is always definite, but which in the Greek appears in a great variety of forms as regards the article. Translate the article and we have it in these forms: the Son of the God, the Son of God, a Son of a God, a son of God. We find in the last number of the *Record* a letter signed by 'G. Rochfort Clarke,' from which we take the following bearing on this matter.

The English language in having two articles, "A" and "The," is greatly superior to and in that respect capable of greater accuracy than the Greek, which has only one article, namely, "The." This Greek "The" is called by many "definite," but in truth it is definite or indefinite according to the context, and sometimes both definite and indefinite in the same sentence, and you must find out from the context which is meant when turning Greek into English, because a word for word translation will often be wrong. It is so in French and Italian. For instance, the French say La paix, whether they mean some particular peace, as "the peace of Tilsit," which agrees with our idiom, and we so translate it; or whether they speak of peace in a general sense, they still say "the" peace, but our idiom rejects the article, and we say "peace." Thus French, "The" peace is better than "the" war; English, Peace is better than war. The English idiom differs in the same way from the Greek idiom in the use of the article, and it is lawful for me to think, as I do, that the Revisers who produced our Authorized Version in 1611 understood the two idioms of the two languages, their difference, and how to fit the one into the other, much better than the twenty-four translators of 1881.

Greek grammars, in a general way, teach boys when the Greek article is before a word to translate it "The," and when there is no article to translate it "A." Enough for boys that know nothing about idioms, and for men who leave school before they advance higher. Now, twenty-three of the twenty-four translators appear to be still in bondage to their old Greek grammars. Mr. Vance Smith, one of the twenty-four, illustrates this. They translate Matt. viii. 12, There shall be "the" weeping and gnashing of (the) teeth; one "the" absurdly kept in and the other left out. I thank him. In the 10th Acts they have an odd mixture, Peter saw heaven opened, which they Greekify "the" heaven; then they come to the sheet wherein were "all manner of four-footed beasts of the earth and wild beasts and creeping things and fowls of the air;" now the Greek has its superfluous "the" before all these creatures, and a word for word translation would, in our idiom, cram "all" the beasts of the earth, "all" the wild beasts, "all" the creeping things, and "all" the birds of the air into that one sheet. The absurdity of such a translation compelled them to reject "the" and accept the accurate language of the Authorized Version, nevertheless they changed "birds of the air" into "birds of the heaven." Then having in verse 11 said, "the" heaven opened, in verse 12 they say "into heaven" without any "the," though the Greek article is the same in both places. When Peter rehearses this in chap. xi. verse 5, "a great sheet let down from heaven," they omit the Greek "the"; but in verse 6 they make Peter see "The" four-footed beasts of the earth, by which our idiom means "All" the four-footed beasts; then they leave out the same "the," though it is in the Greek, before wild beasts, creeping things, and fowls of the air. Their greatest admirer, if an honest man, must condemn them. These are the men that tell the universal Church and all nations that our beauteous English New Testament is wrong in 5,000 places; and some, like 'A London Vicar," are tying against law and order to force it by a surprise upon the people.

The Rev. B. Davis, C. M. S. Benares, also writes to the *Record*, and we take the following from his letter.

We have great cause for thankfulness that some of the more ancient MSS. have been preserved, yet especially in passages relating to the Divinity of Christ I am sorry to feel that the few we possess are rather open to suspicion. They all emanate from those parts where the Arian heresy was most rife, and it may be that these individual copies have been preserved on account of the fact that they were *less used* than others, and therefore escaped the wear and tear to which others were exposed, and this absence of use may have been owing to their belonging to that party which was agreed by the Church to be erroneous. Hence, especially when this important doctrine is concerned, a large consensus of more recent manuscripts should generally outweigh the old as probably derived from more universally received because more correct ancient copies but since lost.

As our readers are aware, we are heartily in agreement with this, and believe that the truth of it will yet come to be seen by impartial critics. We accept the Revision as a valuable contribution towards the elucidation of the text of the New Testament, but are far from regarding it as final. It will do good and perhaps do some harm; but it will give a stimulus to the spirit of enquiry and research. It is well known that the whole of the text of the New Testament may be gleaned from the writers of the first three centuries following the completion of the New Testament, and we have no doubt that the testimony of these writers, all antecedent to the alleged age of our oldest MSS. will now be carefully examined.

APOCALYPTIC SKETCHES. XXXVII.

"And I heard a great voice out of the temple, saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth." xvi. 1.

The great voice out of the temple calling for the outpouring of the vials of divine wrath upon the earth, would seem to indicate a revival of pure religion in the church of Christ, or in some part of it, causing the prayers of believers for the coming of God's kingdom, to prevail so far as to bring down judgments upon the nations ruled by a corrupt Christianity. We must bear in mind that one day is with the Lord as a thousand years, and that the divine processes, especially as regards nations and ecclesistical bodies are sometimes long in working themselves out. We see this abundantly exemplified in the history of the Jews. The destinies of man are committed to the church in a most important sense. The church is the light of the world; and if the light that is in her is darkness how great is that darkness. The revival of pure and undefiled religion in the church tells upon the entire world, in one way or another. We have already seen how the mighty awakening that began in 1857 and went forward for some years, was succeeded by the great civil war in America. With regard to the seven plagues ministered by these seven angels, it is important to keep in mind that they are the last judgments before the descent of the New Jerusalem, and that they are naturally to be looked for in extreme modern times. In our explication

of the earlier chapters of the Apocalypse, (in 1857) we found the second woe to be in the testimony given for the truth in the countries from which it had been most effectually banished, even in Italy, in Rome, in our own days, immediately before the third woe when the kingdoms of the earth should become the kingdoms of our Lord and of his Christ. These seven plagues should bring us down to the same period. In the interpretions of these seven last plagues, we are to a considerable extent, in accord with most commentators, leaving out of course the futurists. With regard to the word *vials* it may be well to mention that the Greek word does not indicate what we call a vial, but rather something in the form of a goblet. The figure is taken from the custom of pouring out libations.

"And the first went and poured out his vial upon the earth (or *land*, in contradistinction to *sea* in the next verse); and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them who worshipped his image." 2. Bearing in mind what we have said of the image of the beast we naturally look for the fulfilment of this in some state of continental Western Europe in the eighteenth century, Many who called themselves phlosophers, sought to display their superiority to the superstition and ignorance of the masses, by pouring out the vials of their supreme contempt on all who wore the garb of priests and who openly identified themselves with the religion that was then known as Christian. The abolition of feudalism, the discovery of the printing-press, the formation of vernacular literatures, the translation of the Bible, the Reformation, the revolution in England, the discovery of America, the revival of classic learning, these and other remarkable movements had liberated men's minds from the servitude in which they had been held by a religious system that denied to men the privilege of enquiring, and required all men to receive unquestioningly the *dicta* of the so-called church. With this liberation came a strong reaction and revolt from teachings that demanded such a servitude, and writers found that they best secured popularity by decrying and ridiculing that which was known as religion. The badges of the priesthood became the badges of disgrace. France especially, where there had been the previous century such atrocious persecution of the Huguenots, it became in the latter half of the 18th century a public stigma for a man to wear any thing that would connect him with the religion of the state, the only religion known. Many proofs of this may be found in the writings of that time. The wonderful ovation granted to Voltaire in the year 1778, in Paris, shows how successful his writings and those of his associates had been in making the religion of the Church of Rome contemptible in the country where such torrents of Protestant blood had been made to flow. The ideas of France greatly influenced those of Europe generally in that day. The judgments of God are brought about in various ways, and not unfrequently by allowing men to free themselves from the restraints which had been laid upon them. Men whose minds have been deprived for ages of the liberty of thinking, when they regain this power are sure to abuse it and freedom becomes license, and enquiry scepticism. A noisome and grievous sore makes those who are subjects of it, objects of disgust and aversion to others. Any one who has read the history of the French Revolution, may note how this prophecy found its fulfilment then.

REMINISCENCES. CXXXIII.

Jan. 25th, 1847. Last week was, I think, the most interesting week we have had this term in the Seminary. The Holy Spirit with marked power was moving on their minds. Some emerged into new light and new joy. Others are seeking with many tears. I wonder that the Saviour leaves Bro. D. so long to his disconsolateness, his unhappiness. He gropeth at noonday. He knows all that I can tell him, intellectually, just as I in 1845, and, like me, feels his utter inability to look in faith, feels that faith is the greatest of impossibilities to him. But I am sure this protracted probation will be for his far greater usefulness and happiness in the end.

Have this evening been much impressed with a view of the cross, as teaching humility and brotherly love. It is a monument which God has erected in this world to cast everlasting shame and reproach on every proud thought of man. Its presence in the world makes it forever opprobrious to have any thing to do with pride. The only Being who is worthy to receive honor and glory and power, and from whom, through whom and to whom are all things, Him we behold humbling himself from one degree to another till he reaches the cross, a death below death, treated as a worm and no man, so low that nothing can ever get lower. And this he calls his glory. What then shall we call ours? Unspeakable vileness and contempt attach to every thing that is willing to stay above him. Our only course is to imitate his self annihilation and become last of all and servant of all.

His cross seems to say, 'Love one another with a pure heart fervently.' The love we behold is love for Zion. Let me never come to the cross without hearing him say, 'I have given you an example that ye should love one another as I have loved you.' It is base to be satisfied with the feeble glimmerings of love that I display. I have immense progress to make and little time to make it in. The rapidity of my progress will depend on the time I spend at the cross.

The Bible was never more precious to me, thanks to Him who is therein revealed. I could spend all my time upon it. I believe it contains all that the man of God needs, to make him perfect, thoroughly furnished to every good work.

I have been much gladdened by the Life of a converted Brahmin in the Bombay Mission, as furnishing remarkable evidence of the transforming power of the Spirit even in Hindoo minds. This man made attainments that would have distinguished him in our churches here. He aimed at perfection. I am encouraged. Nothing will give me more happiness than to lead, by God's grace, benighted heathen into the fulness of Christ's love.

27th. Last evening a new vision of my union to the Saviour. 'Not I, but Christ liveth in me.' I want that my heart should be nothing but a depository of Christ's own personal affections; a storehouse for divine counsels. That his love may be perfected, his joy fulfilled in me. The 1st epistle of John has led me into this blessing. I am astonished at this epistle. It seems to me to be conversant of higher experiences even than Paul's; but I may be wrong. It is not hortatory, urging onwards, but declaratory of high attainments. 'Ye have an unction from the Holy One, and know all things. Your sins are forgiven you. We have overcome the wicked one. Greater is he that is in you. Ye have overcome the world. Now are we the sons of God. They cannot sin because their seed abideth in them. We keep his commandments. Herein is our love made perfect. This is the victory, even our faith.'

'Brethren, I write no new commandment. Again, a new commandment I write unto you.' II. 7. This commandment is expressed in v. 1, That ye sin not; 6, To walk as he also walked; i. 7, To walk in the light as he is also in the light. How is it both old and new? New in him and in you. Now uttered by him in such a sense as to be new upon his lips; now heard by you in such a sense as to be new in your ears. There is a spiral staircase ascending from darkness to light, the light gradually increasing and terminating in terraces of great beauty, gardens that stretch far on every side. The command to walk in this garden had been understood by him who was at the foot of the staircase as a command to begin the ascent; and by him who was climbing, as a command to continue climbing; but to him who has reached the top it seems like a new command.

A man dies. You see his lifeless body on the ground, ready for burial and corruption. But there comes by another spirit, enters it, makes it its own body, quickens it, and it is now seen moving about as before. But it is another person. The language is different, the looks, the manners, the tone, the conduct. So would I die, and have Christ formed in me, the hope of glory.

Feb. 3. In going to the heathen, I must go to live the life of Jesus. That is, to make myself one of the people, and one with them: and win the reputation of being the friend of publicans and sinners. It is said of Jesus, the common people heard him gladly; and again, this man receiveth sinners and eateth with them. There was such a manifestation of love in his walk and conversation, and such a concealment of whatever might intimidate and repel, that all, even the lowest and vilest, were inspired with confidence towards him. Even the leper, afraid of every other man, was not afraid of Christ. Now, the missionary must inspire the heathen about him with the same confidence. He must throw himself right in among them. Find his friends among them. Not have a little detached world of his own, for himself, family, friends, from which to emerge for the purpose of visiting and talking to the heathen. The people must be convinced that he has set his love upon them; that he desires their affections; has no desire to be better off than they. 'The common people heard him gladly.' At many stations, it is most difficult to get men to hear. The preaching of the Gospel has nothing in it to interest them. The truth that Christ preached was just as repugnant to his hearers, as it is to ours. But he was full of grace as well as of truth. There are some peculiar difficulties arising out of caste. The missionary may not live, I believe, among the natives, in their houses and at their tables, because of the rules of caste. The degradation, the low moral and mental condition of the people, is a difficulty to some, I fear. Another is that missionaries have already marked out, trodden and beaten a path; and that there will be risk in innovation. Again, nothing makes consecration so difficult as intercourse with the rich and refined. The attractions of cultivated society, I shall need to regard as enemies to me and my vocation. For what Christ aimed at was to be thought the friend of publicans and sinners. This was his greatest attainment; pursued by him as earnestly as the ambitious man pursues his aims. He gloried in it, putting it in the list of his greatest works, making it one of the strong evidences of his Messiahship, that the Gospel was preached to the poor.

I want to feel that this is a radical matter. Without it there is no preparation at all. Nothing can take the place of it.

.... These six—the peevish, the niggard the dissatisfied, the passionate, the suspicious, and those who live upon others' means —are forever unhappy.

.... Said Ambrose, one of the early fathers: "As we must render an account of every idle word, so must we likewise of our idle silence."

MISSIONARY HELPS. VI.

AN OUTSPOKEN RECOGNITION OF THE MANHOOD OF MEN.

BENEATH all the accumulations of sin and depravity, in the breast of the fetish worshipper and the cannibal, is *the living soul, the man,* bearing traces of the original impression of the Divine image.

Sin, not some some kinds of sin, is the transgression of the law, and as such is punishable with banishment from the presence of God. Whatever society and refinement say, all men, the refined transgressor and the fetish idolator, stand on a common level, to whom, on this level, God Almighty has submitted a scheme of redemption which neither contemplates nor allows any respect of persons.

Satan recognized *the man* in Eve when he beguiled her, and with all the enhanced depravity of human nature until this day, the adversary attempts no coercion but wins the consent of men to sin and be the slaves of sin. With what feelings, sympathies and love, therefore must the missionary go forth to rescue his *brothers* whose every condition elicits his compassion and devotion to their salvation. He goes as no hireling envoy. How his heart throbs as he goes. His soul is well nigh bursting with the importunity of prayer. "*My Brothers, my Brothers, my Sisters, my Sisters! O Lord! he cries.*"

Oh how he weeps over their hard-heartedness. How he pities their blindness. He feels "Oh, for a thousand tongues" to shout, "Come to Jesus, He will save you."

Before the energy of his love color, rank in society, external circumstances, unloveableness, and worldly ideas of propriety all vanish. How Havelock, and his men marched and fought till the Lucknow Garrison was relieved. Our fellows, and our fellows' wives and children are there, was the thought that made their nerves steel and their courage undying. It was *rescue or death* with every man,

Let this idea, fired with divine love, fill the missionary's breast, and we shall see a repetition of the heroic days of the acts of the Apostles and the Reformation.

Has India ever seen such days? Perhaps so in a few individuals and localities. But as yet India has had no apostolic age of deeds and victory. The world has so much to say about propriety, health, methods, &c., that the Lord has not had a fair chance yet to captain an apostolic band of preachers to victory such as the provisions of the Gospel provide for. Those missionaries who have chronicled most success among the heathen, have not degraded themselves, but have recognized the equality of men before God in all their associations and labors with and among them.

It may be gratifying to a certain phase of human nature to be treated with the deference due a member of the conquerer's staff corps. But the apparent gain cannot compensate the infinite loss in vantage ground and influence.

After careful observation in India for some years, we are convinced that the missionary who consents to an exchange of the warm hearted *brotherly* and *sisterly* salutations of the New Testament, for the formal salaam, commands some outward respect, but thereby gains no influence and wins no way to the hearts of men, if they are Hindoos.

We have been sad at seeing the distance with which some missionaries treat their native converts and fellow laborers. Our experience is that a Hindoo born of God appreciates a warm hand shake as well as an American. A full worthy recognition of the manhood of men will put the missionary into close contact with the natives, both in life and manner. Oh how much good would result from the utter banishment of every appearance of an air of superiority and put the missionary into a band-shaking-house-to-house-visitation-contact with native converts.

Was not this the platform of the Lord and his apostles?

[Letters intended for the *Bombay Guardian* should in all cases be athenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—In sending you the report of the Indian Chr. Association for 1880-81, it was anticipated that as hitherto the work of the Association would receive from you such notice as its merits seemed to deserve, and that you would rejoice with us in the work for God in which Indian Christians have independently and voluntarily, with no other motive than the glory of God and the salvation of souls, engaged. You may, therefore, well imagine with what mingled feelings of surprize and regret I observed the extraordinary manner in which you went so far out of your way as to bestow so much unkind and unjust criticism on the Secretary, and to introduce so unnecessarily the United Chr. Church into a subject with which you must have been well aware it has no connection. I do not stop to inquire into your reasons for so strange a departure from the legitimate fuuctions of the Editor of a religious paper, as I doubt not they will be perfectly obvious to every unbiassed mind; indeed, your own remarks as to the way in which your observations may be construed point entirely in this direction. Nor do I feel called upon to notice the unchristian attack you have made on myself. Those acquainted with the circumstances must see that this is an evident overflow of the accumulated feelings of animosity you have long cherished in regard to my poor self and the humble work which the Lord had led me to engage in. One thing appears certain that you have in this matter not been actuated by a spirit like that of Paul, who rejoiced that Christ was preached whether out of good will or contention; and that your individual prejudices have betrayed you into making inaccurate and inconsistent statements, and into assuming a dictatorial tone which does not become even the most honoured of Christ's servants.

Your confident assertion that the people that attend the meetings of the Association on the different nights of the week are notified of the meetings held on Sunday is, allow me to say, not true, and the inference, therefore, is that it would be well for you hereafter to test more carefully the trustworthiness of what is told you about me or the work with which I, along with others, am identified.

As to the movement in connection with the United Chr. Church being considered divisive by the other churches, it appears to me that if the other churches were appealed to they would with one consent agree that the Methodist church has been and is still the most divisive church in Bombay. Those who are acquainted with the circumstances under which the Methodist church was set on foot in Bombay will readily know this to be the case; and it is a pity that this fact was forgotten by yon when bringing forward such an unfounded accusation against the U. C. Church. The above aptly illustrates what you once said in your paper that men are very apt to look at the affairs and actions of others with coloured spectacles.

It almost excites a smile to read your strong protestation of the purity of your motives when looked at in connection with the article in question. It sounds at least strangely inconsistent to those who know the whole facts of the matter to which you refer as a printed attack.

With regard to what you say as to your being more deeply interested in Native Christians than in any other class under the heavens, it need only be remarked it is nothing more than you and all missionaries from Europe and America are expected to be. I do not think, however, that a very convincing proof of this interest is afforded when it is considered that you and those who think with you not only persistently deny Native Christians the exercise of their inalienable right of liberty of thought and action, but also stunt their spiritual growth, cramp their energies, narrow their sympathies, and enslave their consciences by sectarian limitations and idiosyncrasies. Paul tells the Christians of his and all time that they are not their own, but God's, and that therefore they are to glorify God with their bodies and their spirits which are God's. But you and those likeminded with you virtually tell the Native Christians, "Ye are not your own, but the Missions,' therefore glorify the Missions in your bodies and your spirits, which are theirs" —and those who in obedience to this injunction yield up their liberties bring but small glory to Missions, and, alas! how often none at all to God.

In conclusion allow me to say that the Association has sought and is heartily desirous to accept all the sympathy which the Missions may be pleased to extend to it—but if that sympathy is not to be secured without sacrificing its perfect freedom and independence, it is content to take its stand under the sheltering wings of the Almighty, in the full consciousness that if it remains faithful to God it has nothing to fear from any influence, however powerful, which you and the Missions combined with you may bring to bear against it.

Trusting that this may find a place in the next issue of your "Guardian,"

I remain,
Yours faithfully
J. PEREIRA.

Bombay
3rd Aug. 1881.

DEAR SIR,—Your correspondent J. M. T. in his letter of last week, whilst showing the difference between *measures for work,* and *the prosecution of the work itself,* struck a point which brought out clearly another very beneficial feature of the organization of the M. E. Church. He pointed out the relation which the Office bearers of a Church bear to it; a relation which indeed is so vital and important, that it effectually guards against any unwise or hurtful methods of work being introduced into a Church, by even its own Pastor.

I think that your Correspondent, in touching on this point, has only adduced a further reason, why a Church in the *prosecution of its work,* should be of "one heart."

As to the *measures for work* which the Salvation Army adopt, we out here are scarcely in a position to form an opinion, but we can do so as to the manner in which they go to work to save souls; and it was the unity in this, which characterizes them, to which I referred, and suggested that the M. E. Church in India might with advantage, imitate. This harmony in work implies that there exists in the hearts of the members a spirit of genuine obedience to their "Captains" who are appointed to lead them on to spiritual battle; this obedience again could hardly be manifested until each member were taught to yield primarily, perfect obedience to an indwelling Holy Ghost, and for a member to enjoy the presence and power of the indwelling Comforter is proof that his soul had first been cleansed from "*all* sin" by "the blood of Jesus." I think therefore we may safely say that the secret of the union which is conspicuous in the work, and the consequent success of the Salvation Army, is, a practical belief in the all sufficiency of the power of the "blood of Jesus" to cleanse the soul from the defilement as well as the guilt of sin.

Your Correspondent appears to recognize this *union in work.* In the case supposed by him where a dozen brothers and sisters are sent to Brown's Lane to pray, of course he believes, that these brethren and sisters promptly and cheerfully carry out the directions given them. Suppose the contrary were the case; suppose that on receiving these instructions, a third of the number were to say—"We have no *faith,* that, carrying on work after this fashion will result in any good," and another third of the

number were to say—"We think we can more successfully employ ourselves in some other part of God's Vineyard" while the remaining third should think within themselves that too insignificant a task had been allotted them, and suppose that each were to act just as he *thought* best, what would be the result? Why, sure failure, for Jesus has said, "If a house be divided against itself, that house cannot stand." It were just as much possible for a human being to accomplish any thing whilst the members of his body refused to yield obedience to the dictates of the will, as it would be for any band of Christian workers to be successful in their work so long as there existed amongst them a lack of union in purpose and work. And what could be more successful in bringing about this union in any Church? Nay, what is the course to be adopted which alone could accomplish this end? It is this, for each member individually to receive the baptism of the Holy Ghost. The whole Church then would be "baptised into one body" and each member yielding instant and perfect obedience to "Christ as the head" dwelling with each in the person of the Holy Ghost, the whole would work harmoniously together, and success in its work would inevitably be the result.

But what does God's word say in regard to this question? Besides the wonderful prayer of our Lord for the unity of His Church with Himself which we have recorded in the 17th of John, and other passages in the New Testament, we have a few passages in the Old, which deserve attention inasmuch as they contain "the more sure word of prophesy." I quote two of them—"And they shall be my people and I will be their God: and I will give them *one heart* and *one way*, that they may fear me for ever for the good of them and of their children after them" Jer. 32. 38th and 39th v:—"Then will I turn to the people a pure language (marginal reading, "lip") that they may all call upon the name of the Lord *to serve him with one consent*" or as the margin reads "with *one shoulder*" Zeph: 3. 9th v.

A LAY WORKER.

NOTICES.

ANNUAL Tea Meeting at the Ladies Temperance Coffee Room, 3 Apollo Street Fort on Monday the 8 instant at 8 P. M.

Admission 8 Annas.

THE Rev. D. Mackichan B. D. will deliver a Lecture to English-speaking Natives in the Hall of the Free G. A. Institution, Khetwadi, on Sunday 7th inst., at 6 P. M. *Subject*;—CHARACTERISTICS OF THE BIBLE. All are cordially invited.

BAPTIST CHURCH. (Belasis Road, Byculla.) The Rev. W. A. Hobbs will (D.V.) preach on the following Subjects to-morrow:—*Morning* (11 *o'clock*)—"The God of all Comfort"—2 Cor. I. 3. *Evening* (6 *o'clock*)—"Jesus Christ, God's Unspeakable Gift"—2 Cor. IX. 15.

RECEIVED for the M. E. Church, Khundwa, from J. H. Rs. 5; W. B. 5; D. J. 10; J. H. 5; T. M. 5; G. S. 5. From J. L. (Mhow) 5; J. S. (Bhosawal) 11; R. H. (Hurda) 5.

Epitome of News.

SATURDAY, JULY 30.

—Miss Isis Pogson, the eldest daughter of the Astronomer of Madras, has been appointed Superintendent of the Meteorological Department in that Presidency. She has for six years filled the post of Assistant Astronomer with great ability.

MONDAY, AUGUST 1.

—The Jeypore Durbar are said to have sanctioned a donation of Rs. 500 for the purposes of worship, in order to save the State from the evil effects of the appearance of the comet.

—The death is announced of Theodore Benfey, reputed the greatest Sanskrit scholar of our time. He was of Jewish descent, and was born in 1809. He was educated at the Gymnasium of Gottingen, studied at the Universities of Gottingen and Munich, and was appointed Professor at Gottingen in 1834, where he had been working and lecturing till his death.

—The astronomers of the Washington Observatory compute that the nucleus of the comet is 700 miles in diameter, and the coma 200,000. The length of the tail is set down at 5,000,000 miles. Professor Harkness says the main result of the spectroscopic investigation is to show that there is a bright, continuous spectrum, with two or three diffuse or ill-defined bands.

—Robert Duncan, lately foreman in the employ of Messrs. Grant and son, saddlers, was suddenly taken ill on Saturday afternoon on the Chowpatee Road and died at the European General Hospital about two hours after admission. At the Inquest Mr. Alex. Allan testified: He was addicted to drinking occasionally for some months past. He was in the habit of taking chlorodyne to make him sleep. He told me that he sometimes took a whole bottle at a time. His wife is now in Scotland. She went home about three months ago. On the day after he was discharged from his employment, he was drinking hard and got drunk. On that evening he told me he invented to destroy himself, and asked me as a favour to write to his wife. He was drunk when he said this, and I took no notice of it.

TUESDAY, AUGUST 2.

—We are favoured with a copy of the *Indian Traveller's Guide* for August, published at the *Bombay Gazette* Office and sold at 8 annas.

—*Times of India*: There are it seems about 1,500 pawnbrokers in Bombay, all belonging to the Marwarree caste. On an average they keep a crore of rupees, or one million sterling, out at loan upon pawned articles. From this they reap an annual benefit, from interest and the sale of forfeited articles, to the extent of twenty-seven lakhs per annum, so that they must net, one year with another, the extravagant interest of twenty-seven per cent. on capital invested. The importance of the subject is manifest at once, when we realize the fact that the Bombay pawnbrokers do a very much larger and more profitable trade than all the bankers put together, and it seems almost inconceivable that they should be free from any kind of supervision. Our contemporary calls for a Pawnbrokers' Act for India.

—Same: "King Kalakua is a devout Roman Catholic, and on reaching Europe the first place he visited was the Holy City. He called upon the Pope, to whom he made numerous and interesting presents." Is this true? He was an Episcopalian of the high Anglican type, when we last heard about it.

—We learn from the same that in one of the principal cities of India, people make a rule of attending badminton "parties" every Sunday morning two or three hours before going to church.

—*Lucknow Withness*: The current comments on the Revised Version plainly show that it was high time for it to be issued. They show such a blind, superstitious adoration of the old translation, King James's version, such a hatred of all who have dared to disclose its defects, that it is evident it had become hardly better than a sort of fetish to many minds. Proper reverence for the Bible we would be the last to diminish. But it has been among our main objects ever since we took charge of this paper to promote a more intelligent comprehension of its true place and office, to show that it is far from being the only manifestation of God's will to us, that there are other Bibles, an Oldest Testament and a Newest Testament as well as an Old and a New, that God's works disclose His mind to us, also His providential dealings with men and nations, the intuitions of human reason, and the immediate directions of the Holy Spirit; to show that a book revelation, while of incalculable value, labors under many unavoidable disadvantages and uncertainties such as pertain necessarily to all books, that its uncontaminated preservation and absolutely correct interpretation are impossibilities, and that while we are to make diligent and reverent use of it as one very important means for ascertaining duty, a rigid insistence on the binding authority of detached texts literally construed is attended with incalculable harm. We have tried hard to explain these things, but have probably failed to make ourselves understood or to accomplish anything of consequence in this direction. The Revised Version will of itself do more than all the writings and preachings of all public teachers put together to drive into the mind of the Christian public a few plain facts as to the true position of the Bible. We hail its co-operation with intense delight.

WEDNESDAY, AUGUST 3.

—*Overland Mail*, July 15th: Arthur Lefroy, the man who is supposed to have murdered Mr. Gold on the Brighton Railway, has been captured. His examination was commenced to-day at Cuckfield.

Mr. Bradlaugh has stated his intention of again going to the table of the House and demanding to take the oath and his seat.

Amongst the deaths recorded this week are:—Lord Hatherley; General Sir R. Waddy; Col. S. Wilson; Lieut.-Col. A. A. R. Wolrige, R.M; Capt. Christie; Lady E. A. Cavendish; Mr. Calaghan; Mr. W. Henty; Dr. M. F. Ward; and Rev. H. O. Coxe.

The Bulgarians at Sistova are in high *fête*. Inexpressible joy pervades the population. PRINCE ALEXANDER, having invited his subjects to resign their Constitution and to entrust him with absolute power, the newly-elected deputies met him with enthusiasm, while the people danced. After the Speech from the Throne, in which the innocents were invited to sacrifice themselves, which was received with deafening outbursts, the Prince's terms were accepted by acclamation, after which the deputies signed their acceptance of the new articles of the Constitution. No Speaker was elected beforehand, no scrutiny was made as to the legality of the elections, no resolution was proposed. This is the manner in which people who have never tasted liberty or partaken of self-government throw themselves into the arms of one man, and let go their own hold of power which they may never recover.

Giuseppe Esposito, also known by the name of Radazzi, a noted Italian brigand chief, has been captured at New Orleans by a New York detective. It is said that this man is identical with the brigand chief, known at that time as Leone, who captured near Palermo, in Sicily, an English gentleman named Ross, and extorted a large ransom as the price of his life.

The Government have completed arrangements for the convenience and security of Cetewayo. They have purchased two farms, one of 1,650 acres and another of sixty acres, which, thrown together, will form the limits of his future realm. No strangers will be permitted to enter within the bounds of the King's location nor to graze their stock there except under the written order of the Secretary for Native Affairs. Cetewayo and his followers will not be permitted to be absent from their residence between sunset and sunrise, but will have liberty to more about during the daytime over the land. Cetewayo and his wives and followers will be supplied by the Government with every thing necessary for their health and comfort.

The Governor of Ohio has received answers from the Governors of several States, approving

his suggestion that a date should be fixed for a national thanksgiving for the recovery of the President. The fund for Mrs. Garfield amounts to nearly 150,000 dols. The law officers have obtained from Guiteau a detailed history of the crime, which is represented to be the act of the prisoner alone.

Intense heat prevails throughout the United States. The mercury was above 100 in several place on July 11, reaching 103½ in Cincinnati, where thirteen deaths from sunstroke occurred. Four deaths are also reported from Covington, Kentucky, opposite Cincinnati, and three at Indianapolis, where the mercury reached 101.

The Indians have attacked the surveying party laying out the projected Mexican Central Railroad, forty miles from El Paso, killing thirteen persons. A special despatch from Denver to Santa Fé says that a party which went out to bring in the bodies returned to El Paso with the report that only five were found. It is believed that the remainder of the party were shot down by renegade Apaches. The bodies had been stripped. On July 10 the stage coach from El Paso to Chihuahua was attacked by Indians. The driver was killed. Mr. Pugh, son of ex-Senator Pugh, and son-in-law of ex-Governor Hendricks, of Indiana, was captured by them.

The roof of a church at San Mateo, Mexico, fell in during service on the morning of July 5, killing over thirty of the worshippers present, the greater number being women. The church was being partially rebuilt, and while a party of men were working on the roof one fell through, and the sudden rush of all the others at the same moment in their endeavours to get off caused the remainder of the room to collapse. Twenty of the workmen were killed and several were fatally injured.

—Press Commissioner: Ayub Khan entered Kandahar on the 30th. His infantry and guns are in the citadel, and his cavalry in the cantonment.

Before his arrival nineteen Farsivans and Hazaras were murdered in the streets by the Afghan populace.

—A telegram dated Chicago, July 12, says —Mr. Griscom concluded his 45 days' fast at noon to-day. He appeared to be in good health at the end. The measurements showed the following results:—Shrinkage of the body during forty-two days—abdomen, from 43¼ to 36; thigh, 21 to 17½; calf, 16 to 12¾; arm, 12¼ to 10½; forearm, 11½ to 9¾.

—*Civil and M. Gazette*: We hear that the remains of a very ancient papyrus manuscript have been found near Bakshali, in the Mardan Tahsil, Peshawar district. On the west side of the Mardan and Baskhali road, are some mounds, believed to be the remains of a former village, though nothing is known with any certainty regarding them, and it was while digging in a ruined stone enclosure on one of these mounds the discovery was made. A triangular-shaped stone "diwa," a soapstone pencil, and a large lotah of baked clay, with a perforated bottom, were found at the same place. Much of the manuscript was destroyed by the ignorant finder in taking it up from the spot where it lay between the stones; and the remains are described as being like dry tinder; in some of the pages, however, the character which somewhat resembles Prakrit, is clear, and it is hoped it may be deciphered when it reaches Lahore, whither we understand it is shortly to be sent.

—*C. M. S. Intelligencer*; "The Rev. C. T. Hoernle has retired to his native country, Germany, after a service in the Mission-field extending altogether to no less than fifty-six years, first in Persia under the Basle Society, and for forty-three years in India under the C.M.S. Four sons of his, and two daughters, have been in the Society's service as missionaries. One, the Rev. Immanuel G. Hermann Hoernle, is now in charge of the station at Meerut, in North India; and another, the Rev. E. F. Hoernle, M. B., is a medical missionary in Persia. One daughter is working at the Benares C. M. S. Mission under the Indian Female Instruction Society."

Thursday, August 4.

—The St. *Mirzapore* with English mails left Aden for Bombay, Tuesday 10 p.m.

—*Bombay Gazette*: Another batch of skilled labourers from Malwa have emigrated to Mozambique to assist in the poppy cultivation and growth of opium there.

—March 31st in the present year there were in India 9,449½ miles of railway open to traffic, as against 8,483¾ in the preceding year.

—*Times of India*: A correspondent at Nana informs us that on Monday last four carriages of the up mail on the Rajputana main line were derailed, and that several passengers homeward bound had very narrow escapes.

—*New Dispensation*: Father O'Neill accuses the men of the New Dispensation of being "magisterial." We plead guilty to the charge. But if we are asked why we are magisterial, we reply, we cannot help it. There is something in every member of the New Church, even in the humblest, which must speak and dictate like a magistrate, like one having authority. This inward something is above ourselves. It is not self; it cannot be man. It is divine. It is more than a magistrate, more than any earthly potentate. It is the very God of heaven and earth.

—Same: It was a happy idea that led two of the leading Native Christians in Calcutta to get up a dinner party, on Friday last, liberal enough to include Christians and Brahmos in a feast of love. Such events are to us providential, and indicate the workings, so significant and suggestive, of the finger of the Living God in the edification of His future Church. That those among our countrymen who really and truly love Christ, whether Christians or Theists of the New Dispensation, should maintain towards each other an attitude of hostility, as heretofore, is not as God wishes. He desires union, and who can resist Him? More than fifty guests, among whom were four Scotch missionaries, sat down on a piece of carpet stretched on the floor, and enjoyed sacred music to the accompaniment of the mridanga, violin and the ektara. And then followed a sumptuous repast in thoroughly native style, the Reverend gentlemen also partaking of it as best they could. This attempt at a social re-union, in which God should reign supreme and the love of Christ abound in every heart, was a decided success. We ought to have more of such commingling.

Friday, August 5.

—*Bombay Gazette*; Bulgaria: There never was a more abominable comedy of vile hypocrisy and brutal coercion. Martial law had been practically proclaimed throughout the whole of the country, all organs of the popular party suppressed, and all meetings of electors rigorously prevented wherever the Russian dictatorship possessed the means of enforcing its commands. On the election days, when the people were supposed to vote freely for the members of the sovereign assembly whose "constitutional assent," forsooth! is required to authorise Prince Alexander to establish a despotism which he has already established, almost every town in the principality had to witness the horrid spectacle of riots provoked by the military and police, and summarily suppressed by a volley of musketry. In Nikopolis four men were shot dead, in Samakoff three, in Orchanie four, while in every town the wounded were to be counted by dozens.

—Press Commissioner: The report of Shamsuddin's capture is confirmed. He was made prisoner by Kabuli soldiers when they saw themselves deserted by their commander. It is not known whether Kazi Saadeem has escaped or not. The report of nineteen persons having been mutilated in the Kandahar streets is denied. The city and country are now said to be quiet and tranquil. All is quiet about Pishin.

—The Desai of Neriad died on Wednesday.

—Fall of rain to date, Fort, 60 in. 12 inches fell on Wednesday last. A large part of Bombay was under water.

—Deaths last week, 477. By Cholera, 15.

—*Times of India*: The Matriculation Examination of 1881 will be held at Bombay, Poona, Belgaum, Ahmedabad and Kurrachee, commencing on Monday, November 21. The examinations for the Degrees of M.A. and L.L.B. will take place on the 21st November. The First Examination in Civil Engineering and the Examination for the Degree of L.C.E., the Previous Examination, the First Examination for the Degree of B.Sc., and the First Examination for the Degree of B.A. on the 7th November, the Second Examination for the Degree of B.Sc. on the 14th November, and the Examination for the Degree of B.A. and the Examination for the Degree of L.M. and S. on the 28th November.

—Same: Mr. Pender, M.P., in presiding at the half-yearly meeting of the Eastern Telegraph Company, mentioned that within the last ten days the cable from Brest, which had been lying in the sea about eleven years, had been picked up in 1,700 fathoms of water and repaired. A cable had also, within the last month, been repaired in 2,000 fathoms of water. It is to be hoped that the cable between Aden and Bombay will be picked up in less than eleven years.

—The *Athenæum* says that Sir Richard Temple is going to follow up his work on "India in 1880" with a semi-historical book entited "Men and Events of my Time in India." His starting-point will be the close of Lord Hardinge's administration. Mr. Murray will publish the volume.

—In connection with the S. P. G. Mission at Kolhapore, the foundation stone of the Douglas Memorial Church has been laid. Estimated cost Rs. 17,248.

Selections.

POWER FROM ON HIGH.

BY REV. HUGH JOHNSTON, OF MONTREAL.

"But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."—Acts i. 8.

Forty days has elapsed since the strange and startling news had run from lip to lip through the streets of Jerusalem that Jesus who was crucified had risen from the dead. The risen Redeemer had not yet ascended to His Father and to our Father, to His God and to our God; but had remained in mysterious concealment upon the earth, manifesting Himself occasionally to His disciples, and by many infallible proofs showing Himself alive after His passion. Even the skepticism of Thomas had been overcome by the irresistible evidence of his own senses, and in delightful astonishment he had exclaimed, "My Lord and my God." Now He appears to them for the last time. It is His farewell interview, but they knew it not. Clinging to their preconceived notions and the popular error of the Jews, they expected a restoration of the ancient kingdom; and as the Master led them out to the highlands of Olivet they supposed that He would there proclaim His Sovereignty, and commence His long-expected reign. Hence, crowding around Him, they ask the eager question, "Lord, wilt Thou at this time restore again the kingdom to Israel?" And He said unto them, in tender reproof, "It is not for you to know the times or the seasons which the Father has put in His own power. But ye shall receive power after that the Holy Ghost is come upon you," *Why does He speak of power?* Because this lay at the very heart of their inquiry: with the restoration of Israel came the thought of the twelve thrones and those who should sit upon them in judgment. Christ knew the spell of that dream

of their hearts. He knew the word most grateful to their ears, and said, "Ye shall have power."

But how different the power promised from the power coveted! "Ye shall receive power;" not the power of conquering armies, the throne of sovereignty, but a more deeply needed power —a power that shall revolutionize the character, and send you forth the conquerors of sin and hell. "Ye shall receive power after the Holy Ghost is come upon you."

I. What is this Holy Ghost Power? and—
II. Why is it Given?

I. What is Power?

It is not easy to define *power*. To call it ability, capacity, strength, efficiency, is only to substitute other words, and leave it unexplained. But power has its manifestations, and we must think of it according to the impressions we have thus received. From the forces of nature we have caught dreadful hints of power,—the glaring lightning, the crashing thunderbolt, the earthquake rocking cities, the roaring avalanche thundering down the mountain side, the mighty torrent that cuts its way through the everlasting hills, and scoops out for itself a channel to the sea. Our ordinary notions of power are associated with ideas of mere physical might,—the smiting tempest, the shock of arms, the tread of conquering hosts. But power may be calm and majestic in its movements. Look away to the starry heavens, and think of mighty suns and systems wheeling on in their majestic orbits, noiselessly upheld by a few single laws. Observe the sweep of the seasons, the hidden secrets of spring,—the outbursting plant, the unfolding flower, the ripening fruit: these are the manifestations of life power. Contemplate the action of mind, the potency of thoughts, opinions, sentiments. These are the true sovereigns of the world. Their throne is greater than the throne of kings; their sceptre more imperial than the ensign of the Queen. But power of the highest kind is not physical or intellectual, but spiritual. It belongs to our highest nature, it partakes of the God-like. "God hath spoken twice; twice have I heard this, that power belongeth unto God." "*He* giveth power." It is not in ourselves, but in the Divine Spirit, and is received through the baptism of the Holy Ghost." "I am full of power," says Micah, "by the Spirit of the Lord." It is peculiar to the Christian dispensation and to the true believer. It is the secret of God with His people, the hidden manna, the white stone. It knows no outward distinctions. "It is to you and to your children and to all that are far off, even as many as the Lord our God shall call." It is "the promise of the Father," the promise among all His great and precious promises, "Ye shall be baptized with the Holy Ghost."

This power from on high, what is it?

It is not the mere bestowment of miraculous gifts.

On the day of Pentecost, that grand inauguration day, the power of the Spirit was strikingly manifest. There was the felt presence "in a sound from heaven as of a rushing mighty wind;" there was the visible presence "in the cloven tongues, as of fire, that sat upon each of them." "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." (Acts ii, 1-4). There was not only the imparted faculty of speaking different languages, but the gift of *healing* power. Nor were these miraculous gifts confined to the Apostles. They were bestowed upon believers generally in the first age of the Church, as we find in 1 Cor. xi. 8: "To one is given by the same Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith; to another, the gifts of healing; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues." But there was a higher power imparted in the new and altered character of their lives. These miraculous gifts of the Spirit were not accompanied with faultless excellence. Even the prophetic utterance was capable of being degraded and used for ill; and have we not read that in the last day many who prophesied in Christ's name, and in His name cast out devils, and did many wonderful works, shall hear Him say, "Depart from me, I never knew you." These miraculous gifts were not the highest power: they were but the seal of attestation, the signs and wonders confirming the Word, the stamp of God placed upon His workmen and His work; but there was given a *higher* power, the inward, the spiritual, the very life of the soul, the very core of the being,—Love, the bond of perfectness,—*love* which rises above prophecies that fail, above tongues that cease, above knowledge which shall vanish away—*love*, which never faileth but shall stand forever. We sometimes sigh, "Oh, to have such power given us as had the first disciples, then would we work and live for Christ!" There is for us a power greater and more glorious than such endowment—the very fulfillment of this promise, "Ye shall receive power." It is the inward and gracious operations of the Holy Ghost felt by the early Christians and extending to the whole body of believers.

1. Illuminating Power. How great a change the Pentecostal illumination wrought upon the Apostle's views. Before it they had clung to the notion tht the Messiah had come to restore Israel; and thrones to sit upon were the objects of their unhallowed ambition. They could not conceive of a suffering Saviour, and when He told them of His death and rising, they understood not the things which were spoken. And when they saw their Redeeming Monarch ignominiously put to death, the form they worshipped wrapped in the shroud, the lips on which they had hung with tears of rapture sealed, despair settled upon them, and every hope of their heart was buried in His tomb. Well might the Master say to the two disciples on the Emmaus road, "Oh fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory? (Luke xxiv. 25, 26.) And as he expounded to them in all the Scriptures the things concerning Himself, was not the *burning* of heart an earnest and foretaste of the Pentecostal Baptism? And when the Spirit of Light came in baptismal fullness, what an opening of the vision of the disciples! Dark things become light, mysteries are unravelled, old truths are brought to remembrance, hidden treasures are made manifest. *He teaches them all things, and brings to remembrance whatsoever Christ had told them.* The sun, full-orbed, flamed out upon the mists of prejudice, dispelling the preconceived notions, giving them adequate conceptions of Christ's passion and mission, until they could say "Thus it is written, and thus it behooved Him to suffer and rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." (Luke xxiv. 46, 47.) No longer did they dwell upon any restoration of the temporal kingdom; their hopes no longer centred on the right hand and on the left of an earthly throne; but, following the track of their ascended Lord, reached forth into an eternal future, the many-mansioned house of the Father, the fellowship of the saints, and the endless vision of the King in His beauty.

It is the same Spirit that opens now the minds and hearts of all Christ's followers. We live in that holy home upon which the Spirit descended more than eighteen hundred years ago. His was no passing visit, no transient illumination, no power fitfully given and suddenly withdrawn. *He shall abide with you forever.* And what perception of truth he gives to the renewed intelligence. We are incapable of the knowledge of Divine truth until taught of the Divine Spirit. How the sluggish mind is roused! The dull brain feels the Divine touch, every capacity is roused into vigorous effort, floods of truth are poured into the soul, and the whole body is full of light. Oh for this baptism of light!

2. Quickening Power.—"It is the Spirit that quickeneth." The Law of the Spirit is life. Before He comes there is the glazed eye, the hollow cheek, the ghastly countenance. When He comes there are the manifestations of life. Men are dead in trespasses and sins, and they need not new faculties, but *life*. What shall quicken and arouse the slumbering dead? Look at that valley of bones. Ezekiel prophesies and there is a rattling. The bones come together, the sinews come upon them, the flesh covers them. Still they are dead and powerless. Hark! the prophet calls for the breath of God. See! they are moving; they are rising; they stand upon their feet, a mighty host. The breath gave life. Breathe upon these dry bones, O Spirit of the Lord, and there shall be the stirrings and heavings of a new life! Come from the four winds, O breath of the Holy Ghost, and breathe upon these slain that they may live.

3. Transforming Power.—What a change came over those naturally timid disciples! How they were girded with strength! And it was when "filled with the Holy Ghost" that they spake the Word with great boldness. Think of it! Those very disciples who forsook the Master and fled, the boldest of whom was afraid to confess his Lord before a servant maid, now shrink not in the hour of trial, and charge their very hearers with murder, having with wicked hands crucified the Prince of Life. They stand unawed before magistrates, fearless as lions, unmoved as adamant. Where is the secret of this imparted courage but in the power of the Holy Ghost? And how changed their faith! Before so feeble, so often rebuked by the Master for their unbelief; now through faith in His name they can pluck up mountains from their strong roots; restore the sick; raise the dead,—yea, it gave to their very shadow a power to heal. And what power in prayer! When they prayed the place was shaken where they were assembled together. And while Peter was kept in prison prayer was made for him withort ceasing, and he was delivered out of prison, and surprised them with his presence while they were still together praying. The same power is for us. He makes the feeble strong, the cold-hearted fervent, the peevish gentle, the uninstructed wise, the conceited humble, and the timid bold. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. v. 22.) We may have the unflinching boldness of Peter, the unwavering faith of John, the power in prayer of all the apostles. The same Spirit "helpeth our infirmities." *Helpeth*, does not make us mere *automatons*, but helpeth as we help the child to walk, not to walk for it; as we help the child to speak, not to speak for it. Helpeth our ignorance and unbelief by taking the things of Christ, and showing them unto us, by pleading within us, kindling our desires, exciting our affections, rousing the soul to wrestling earnestness, and pleading importunity, giving emotions too intense for language to speak, and only to be expressed by sighs, tears and groanings which cannot be uttered.

4. Sanctifying Power.—When the Holy Ghost descended in breath of flame and tongue of fire, the disciples were filled with love and joy and peace in believing. He descended to make the hearts of saints his constant home, dwelling within, claiming and receiving the homage of their sanctified affections. The action of the Spirit upon the intellect, the will, the affections, the inmost character, is purifying. He comes to reside in the soul, to make it a living temple, whereof each wall and pillar and cornice—nay, the arches and the very floor —are instinct with life and purity. This holiness consists in the eradication of all evil, and the full restoration of the soul to the image of God. There is not a sin from which we may not be freed by his aid; not one of the fruits of the

Spirit that may not grace and adorn and beautify our character. And we are changed into the same image from glory to glory by the Spirit of the Lord. O this mighty power which subdues sin in us, snaps asunder the chains of evil habits and cleanses the heart, emptying it of sin, and filling it with love. Have we felt it? Then why do we delay, when the Spirit waits to apply the blood and sanctify and heal?

5 GUIDING AND COMFORTING POWER. —The Saviour promised his followers that when the Spirit of truth should come He would guide them into all truth; and how this promise was fulfilled, when the Holy Ghost was given to inspire and qualify them to complete the revelations of the Christian dispensation,and to write epistles that have become the living oracles of the church. And what sustaining power! When the God of all comfort came, their sorrow and unbelief fled, and they were prepared for labors without weariness, and dangers without fear; they were filled with comfort, and when beaten "departed from the presence of the council rejoicing that they were counted worthy to suffer shame for the name of Christ Jesus." What support was given to Stephen, the first of the noble army of martyrs, for, when surrounded by his accusers, his face shone like an angel's, and being " full of the Holy Ghost, he looked up steadfastly into heaven," until his eye pierced the veil, and " he saw the glory of God and Jesus standing on the right hand of God,"and the vision prepared him for the martyr's death. What support was given to those " who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens!" (Heb. xi. 33, 34.) The same guidance and support are promised us; " for as many as are led by the Spirit of God they are the sons of God." It is this power that has led so many on through this sinful world right up to the throne; that has enabled so many to meet boldly the last foe, sustain the shock of the last conflict, and look beyond the flood to the streaming light of the City of God. It is this alone that will sustain us when the deep waters come surging into our soul. If the power of the Highest be upon us, the dungeon shall flame with light, and be filled with glory; the waters shall not overflow us, the fires shall not burn ns, in death we shall have victory, and on the other side shall sing in glory everlasting.

II. WE ARE TO NOTICE THE PURPOSE FOR WHICH THIS HOLY GHOST POWER IS GIVEN.

All God's bestowments have use. It is for *witnessing*. " Ye shall be witnesses unto me." The highest gift of power came upon the apostles for a specific purpose: they were to be witnesses " both in Jerusalem and in all Judea, and in Samaria, and unto tht uttermost part of the earth." And they were constituted witnesses by the bestowment of the Holy Ghost; for as soon as they were " filled " they began to speak. They had the witness in themselves, and they could not but tesify the things which they had seen and heard. And what power in their testimony! Peter's sermon to the multitude is a thunder-clap from end to end, a series of home thrusts, a piercing of the heart and conscience, until three thousand are awakened and converted and added to the Church. They began in Jerusalem, and the work spread until the ground-swell of the Gospel truth was felt throughout the whole Roman Empire.

This is our work in the 19th century as of old, witness-bearing for Christ. And the baptism of the Holy Ghost will qualify us for the work. *Oh, how we need it!*

In the pulpit, men filled with the Holy Ghost, so that when they speak He may fall on those who hear. The Church is calling for eloquent men—men that speak to the intellect. [illegible] the imaginatic . rouse the passions. Th[illegible] is a *higher*, power. Oratory cannot attain [illegible] it learning cannot reach it. It is the old apostolic qualification, " full of faith and of the Holy Ghost and of power"—a power that shall smite the conscience, take hold of the heart and transform the life.

This is what we want in the pew: the heart that can testify, the heart full of Christ, and longing the glorious matter to declare. *Holiness is power*, and this is what the Church needs; not so much talent, wealth, numbers, intelligence, as *power*. The great evil to be overcome is sin—sin in the world, sin in our own hearts. And how weak we are to resist it. But the baptism of the Spirit will give us strength, How feeble were the followers of Jesus before the day of Pentecost; how strong after! How they went forth! Oh, there was power when Peter preached and Paul emptied heathen temples, and John saw visions, and Stephen bled, and martyrs tripped joyously to the stake; when Christians suffered, and many waters could not quench, nor the floods drown, nor the flames burnt out, nor wild beasts devour, nor death destroy their love for Jesus.

Christian, have you this power? Have you received the Holy Ghost since you believed' Have you received Him in His sanctifying fullness? Can you say, I am clean through Jesus-blood and the Spirit's work? If not, pray that He may fall like a sacred unction upon your heart. *Men and women in Christ*, we may have this power from on high. The day of Pentecost is not to be deemed a day apart; its tongues of fire but symbolize the inner baptism. We need it for ourselves and for others. We need it that our labors may be owned and blessed. We are weak and powerless. Shall we be weak when we may be full of power—the power of sympathy that shall make our manner winning and our spirit melt toward the erring; the power of *love* that shall touch and soften hearts cold and hard as the glacier of the mountain; the power of faith that shall make all things possible to him that believeth; the power of prayer that shall shake the footstool and seize the blessing from the throne! Oh, to be full of the Holy Ghost! Now, as of old, He filleth the hungry with good things, while the rich He sends empty away. If you seek earnestly the Holy Spirit, He will be given. He will not tarry. Blessed Gift! descend, descend! We spread out our hands, we left up our hearts! Aid our trembling faith, and let this fullness of the Spirit, this Baptism of Power, descend upon every member of the Chnrch of Christ. AMEN.—(*Times of Refreshing.*)

Miscellany.

—Geo. Muller's Report of the Orphan Houses, Bristol, for 1879-80.

Nov. 18. Received £158. 9s. with the following letter: " My dear Sir, the time of year has again come round, when I have usually made my remittance for the benefit of your Orphan Houses, and, through the gracious mercy of our God and Saviour, I am now enabled to send it, and, as you will see, also, permitted to add to it; for it has pleased the Lord to commit to our care and into our charge another child (we humbly believe) to train up for Himself. We earnestly pray and believe, that, with the charge, He will supply all our need, to enable us to fulfill it, patiently, diligently and faithfully. Remember us in your prayers, and add your thanksgiving to our own. The cheque I enclose is for 1879, for 11 children at £13. 9s.=£147. 19s. 0d., and for your own personal use, which we present with our Christian good wishes, £10. 10s. With our kind regards and best wishes, from your sincere friend ****." About 12 years ago the Christian genteman, who is the writer of this letter, sent me the average expenses for three Orphans, per year, considering, that, as he had 3 children of his own, for whom he was able comfortably to provide according to their position in life, it would be well pleasing to God to give, as a thank-offering for this mercy, the means for 3 poor Orphans, deprived of their earthly parents. The next year he sent me the average expenses for 4 Orphans, the Lord having given to him another child; and thus, as the number of his children increased, he sent year after year the cost of as many Orphans as he had children of his own; and as he has now eleven children, he sends the average expenses for eleven Orphans, acting thus on the very opposite principles of men of the world, who would say, that, because their families increase, therefore they can afford less and less, instead of more and more for the Lord's work.—Nov. 19. Received 10s. with the following letter: " Dear Sir, Will you please to accept of this trifle, as a thank-offering to the Lord, for His blessings,both temporally and spiritually. Through reading your Reports I have been greatly blessed. When I was converted, I was very poor; for sometimes I did not seem to have a penny to spare for the Lord's work. About ten years ago I met with Mr. P. He, knowing my case, gave me one of your Reports. I cannot express the joy I had, whilst reading it; and ever since I have longed for the time for them to come out. My desire is, that Christians would read them more, and follow the example, that is set before us in them. At that time I was a smoker of tobacco. I then took up that passage of Scripture in Matthew xvi. 24. Also 1 Cor. xvi. 2, and devoted a part of my money regularly to the Lord's cause. I was soon enabled to increase it, and now, although only a farmer's man, it seems a wonder to myself at times, that I am able to do as I do. Although this past summer has been a trying one with hundreds, God has prospered me, and I am enabled to do more this year than ever, since I started in my Heavenly Father's way. The desire of my heart and prayer is, that God may abundantly bless your testimony, both to the Church and world. Yours affectionately in the Lord Jesus ****." Here is a Christian farm labourer from whom one or the other of my readers may learn a profitable lesson. He gives up the use of tobacco. Have those of my readers, who have been in the habit of smoking, laid aside the pipe and cigars entirely? This habit, an evil habit, is very injurious to health, as all disinterested physicians, who do not themselves indulge in it, will fully allow. A robust constitution may a good while resist its pernicious effects; but, sooner or later, these effects will be manifested. I beseech the Christian reader, prayerfully to consider this, in order that he may no longer indulge in that which is most injurious to the body, besides being a means of wasting his money also. From the moment I was converted, the beginning of November, 1825, I have never touched a pipe nor a cigar. Notice also the second point to which he refers. He began to act according to 1 Cor. xvi. 2, viz. he put aside every Lord's day, as the Lord had been prospering him. And what has been the result of this? This poor farm labourer is honoured by the Lord in being made a steward over more. So that, while when first converted, he was so poor that with great difficulty he could afford to give a single penny, now he has the means of sending ten shillings at a time. As assuredly as any one is acting according to the counsel given in 1 Cor. xvi. 2, being constrained by the love of Christ, so assuredly will such a one be blessed abundantly in his soul, and the Lord will also increase his stewardship more and more. A great number of Christians I know personally, who act thus, and I have seen it in their case; a still greater number have given their testimony to me in writing to that effect. Are you, Christian reader, acting thus? If not, why not? Make a trial, and yo will find out, from happy experience, the blessedness of that way. Systematic giving, giving on prlciple *habitually*, as constrained by the love of Christ, will bring, in every way, most abundant blessing. I have known myself, from happy experience, the blessedness of this way for more than fifty years.—Whilst there was such distress among farmers during the past summer (1879), this

farm labourer was able to do more for the Lord than ever. This is just what you would expect. One remark more. If it be asked, In what proportion should I give of that, with which the Lord is pleased to entrust me? The answer is, no rule can be laid down. It is left to the knowledge and grace of the individual Christian. Fix yourself the proportion, however small it may be at the first; but carry out faithfully what you purpose to do, and you will obtain great blessing, both temporally and spiritually, and will then desire to increase the proportion more and more.

—Rev. E. W. Moore on Rev. iii. 20, at the Mildmay Conference:

But is it possible, you ask, that the redeeming Christ should have left His Church at all? Is it possible that Christ shall leave a believing soul at all? An illustration may here help us. The human heart is traversed by many chambers. There is the vaulted chamber of the understanding, the bright chamber of the affections, the dimly lit chamber of the memory; but there is also the heart-chamber, which we may call the throne-chamber. And what is the throne-chamber of the heart of man? Is it not his will? Thus it is possible that in the many chambers of the heart Christ may be locked out of the inner, the throne-chamber. He may have the key of the chamber of the affections, the key of the chamber of the understanding, the key of the chamber of memory; and yet we may withhold from Him that which He claims above everything, full supremacy and control over the redeemed soul's will. And the moment that takes place He will be found, in His marvellous grace, standing outside the closed door of our inmost heart, knocking, knocking, knocking for admittance to that chamber which is His, and which He claims.

We have been remembering Him who bought us, we have been having communion with Him and communion with each other; but is there anything in any of our hearts to mar silent communion with Him? Has He His rightful place in our heart? Have we given Him the complete supremacy of our will? Does He reign as King in the throne-chamber of the heart? There are many idols in the human heart: but there is one thoroughly evil antichrist in the human will, one which bars and locks the door of the secret chamber of the heart against Christ, and that antichrist is Self, *Self*, SELF. There is none that so constantly interferes with my communion with Christ as this inward enemy, Self. Mortify him, mortify him, put him down, and say to the Lord, "Exalt Thyself, Lord, and let Thy will reign in me." When we are thus willing to give ourselves up to the rule of the Lord Jesus Christ, it is then that we have the blessed promise fulfilled, when self is dead and Christ comes to reign and rule over our *alter ego*, our other self. Thus when the Holy Ghost comes in to teach us we learn the depths of the power. "Nevertheless I live: yet not I, but Christ liveth in me." The moment Christ gets His place in our heart, the moment Christ comes in and is seated there, then we have Heaven begun on earth, then we have communion below. A little faith, it has been said, will bring you to Heaven, but a greater faith will bring Heaven to you. Then all the days we shall come in and take our seat with Him in sweet communion at His supper table, for He saith, "I will come in and sup with him, and he with Me."

TELEGRAPHIC NEWS.

Constantinople, July 28th: The Council of the Ulemas having refused to confirm, and the majority of the Turkish Ministry urging commutation of, the sentence of death passed on Midhat Pacha's accomplices in the murder of Abdul Aziz, they, with Midhat Pacha, have been deported to Arabia.—Obeidullah Khan, the Kurdish Chief, has arrived here, and has been cordially received by the Sultan.

London, 29th: The *Times*, in discussing Ayub's success, expresses satisfaction that neither England nor India is directly interested in the struggle now going on in Afghanistan.—The *Dailg News* says that Ayub's victory cannot affect the policy of the Government, and that the Viceroy need only wait and let Afghan politics develop themselves.—The Conservative papers express indignation at the result of the policy of the Government in respect to Afghanistan.—The hitch in the negotiations at Pretoria has been removed, and a settlement is shortly expected.—England is to retain the right of passage for her troops through the Transvaal, and will control the foreign relations of the Boers.—The duties of the British Resident in the the Transvaal will be the same as those of a Consul General.—Failing the ratification of the Convention by the Volksraads in three months, the sovereignty of her Majesty the Queen will be revived.—Obituary:—General Sir E. W. F. Walker, K. C. B.

30th: Captain Awdry, R. E. has been appointed Private Secretary to H. E. the Governor of Madras.—Latest advices from the Cape state that Mr. Hudson (Colonial Secretary) has been appointed British Resident in the Transvaal.—Sememela, the claimant for the chieftainship of the Umlandelas in Zululand, has collected 3,000 partizans. Mr. John Dunn, who has been appointed Commissioner of Crown Lands and Public Works, is awaiting England's permission to attack them.—In the House of Commons last night the Irish Land Bill was brought up for a third reading, when the extreme Tories challenged a division, with the result that the Bill was finally passed with enthusiasm by 220 against 14 votes.—A special sitting of the House of Lords was held at 11 p. m., when the Bill was read a first time.

New York. 30th: President Garfield is now able to eat solids, and his recovery is assured.

London, August 1st: The Convention between the British Government and the Boers was signed at Pretoria on Saturday.—Mr. Swanton, a landlord at Ballydehob, County Cork, has been shot at and mortally wounded.—The *Standard* publishes a paragraph stating that the India Office is expected shortly to prepare a scheme affecting the Indian army similarly as the recent Royal Warrant did.—The Marquis of Hartington, replying to a question in the Commons this evening, said he had no reason to believe that the Indian Government intend to assist the Ameer Abdul Rahman, but they have not proposed to employ Anglo-Indian troops for the purpose.

2nd: An animated discussion took place in the House of Lords last night upon Lord Carlingford moving the second reading of the Irish Land Bill. The Marquis of Salisbury recognised the necessity of the Bill, but insisted, however, upon radical amendments being introduced.—In the House of Commons a discussion took place relating to the Land Leaguers at present imprisoned in Ireland. In the course of the discussion, Mr. Parnell was suspended from sitting in the House, owing to his offensive defiance of the Speaker.—A discussion also took place in the Commons respecting Russisn aggression in Central Asia. The Marquis of Hartington said that the Government admitted that the integrity and independence of Afghanistan were of vital importance to England, and that they would not allow any foreign interference there. The whole matter, he said, was under the consideration of the Government. His lordship further stated that the extension of Russian territory in Northern Persia had raised the question of Persian integrity and independence, which, he remarked, could never be a matter of indifference to England.

3rd: In the Lords last night the debate upon the Irish Land Rill was resumed, The Duke of Argyll made a speech in which he severely criticised the Bill; but eventually the House read it a second time without a division.—James McGrath, the perpetrator of the attempt to blow up the Liverpool Town Hall, has been sentenced to penal servitude for life, and James McKevett, his accomplice, to fifteen years.'—Mr. Bradlrugh, in pursuance of his announced intention, presented himself at the House of Commons to take his seat this afternoon. On reaching the lobby of the House, however, he was intercepted, and, after a severe struggle, was expelled.—Mr. Labouchere then brought forward a motion that the expulsion was illegal, which motion, after a long debate, was negatived, the House at the same time expressing its approval of the action taken by the Speaker and other officials.—Sir Charles Dilke, Mr. John Bright, and the Radical members abstained from voting.—An immense and and excited crowd had assembled in Palace-yard, and enthusiastically cheered Mr. Bradlaugh on his entering and leaving the House.

4th: Mr. Bradlaugh will apply to morrow for a summons on a charge of assault against the police inspector who yesterday forcibly expelled him from the lobby of the House of Commons.—A Cabinet Council is summoned for to-day, in order to reconsider the oaths question.—Mr. Leonard H. Courtney, M.P., for Liskeard, has been appointed Under-Secretary for the Colonies, in the place of Mr. Grand-Duff.—A brilliant banquet in honour of the new Governor of Madras was given at Richmond last night. The gathering was entirely of a non-political character.

PASSENGERS SAILED.

Per P and O Str *Deccan*, 2:

For Southampton.—Mr J H Stewart Reid, Mrs MacTier and two children, A Lady and a Gentleman, Mr A Shakespeare, Mr and Mrs Rowett and child, Mr and Mrs G H Farran and three infants, Miss Morison, Mrs J Ralph, Col A G Plomer, Mrs King, Mr A McD Salmon, Lieut C W Cottrell Dormer, Surg J Parker, Mr R F Spring, Mr J Beale, Mr Goodall, Lieut F B Lawson, Capt T E Spencer, Mr A Larkin, Mr H Cousens, Lieut W G Ley, Mr and Mrs Jalland, Mrs Campbell, and Mr and Mrs Robert Beadle.

For Brindisi.—Col and Mrs Stafford, Mr F Fedden, Mr C P Carmichael, Mr and Mrs G H W Walker, Lieut-Col H Collett, Mr and Mrs W Verner and infant, Mr L J Crowav, The Hon Mr and Mrs L M St Clair, Mr L Fraser, Mr W J Chamberlain, Mr H F Silcock, Lieut W S Birdwood, Dr Arnot, Dr R Lidderdale, Mr H F F Maguire, Capt and Mrs C E Brown, Major R M B Thomas, Lieut A E Leslie, Major H S Tandy, Major H J Parsons, Capt L A J McCudden, Mr William Cant, Major W J Seaton, Mr R R Deans, Mr D J Zemin, Mr and Mrs T R Pickering, Miss Pickering, Mr J Earl, Messrs T and J Innes, Mr A H Spry, Mr H Ledgard, Mr P H Cresswell, Mr Talbot, and Mr H Cousens (junior.)

For Venice.—Mr W R Robinson.

For Marseilles.—Mr Gassion.

For Suez.—Mr Appleby.

For Aden.—Sub-Conductor M O'Shea, and Sergt Martin, wife, three children and two infants.

PASSENGERS ARRIVED.

Per P and O Str *Lombardy*, 1:

From Southampton.—Surg-Major Footner, Mrs Powell and infant, Mr and Mrs Husband, and Mrs Wright.

From Brindisi.—Mr F L Petre, Col Shaw Stewart, Deputy Surg-Genl Franklyn, Capt G A White, Col Macgregor, Col Gambier, Mr H Adkin, Mr H P Leach, Mr J M Montague, Col Sandeman, Mr W W Squire, Mr P H Falle, Mr Monteath, Mr Mactavish, Mr Rivett-Carnac, Capt Burns, and Lieut-Col Auchinleck.

From Venice.—Mr F G Mayne, Miss F Gressley, Rev Narayan Sheshadri, Mr H Curjell, and Mr Simpson.

Domestic Occurrences.

MARRIAGES.

KUHNLE—WOLFF—July 26th, at Calicut, the Rev. J. Gottfried Kuhnle, Basel Missionary, to Henrietta Maria (Hetta), daughter of the Rev. A. F. Wolff, Leipzig Mission.

HOPKINS—BARTON — August 3rd, at St. Paul's Church, Poona, by special license, Charles Edward Hopkins to Jessie Henrietta Isabella, only surviving daughter of the late James Henry Barton, Govt. Tel. Dpt.

DEATHS.

KARMARKAR.—August 5th, at Bombay, Rev. Vishnu Bhaskar, Pastor of the American Mission Church, of remittent fever, aged 46 years, deeply regretted by his family, and a large circle of friends.

COLE—July 26th, near Muscat, William Cole, of the B. I. S. N. Company's steam-ship "Burmah," interred at Muscat on the 27th, aged 27 years.

MACGREGOR—July 30th, at the G. I. P. Railway Infirmary, Byculla, of typhoid fever, William MacGregor, Lifting Foreman, Parell Works, aged 42 years.

MORRIS—July 30th, at Mazagon, Robert Cage, eldest twin son of William and Marie Morris, aged 19 months and 3 days.

"BOMBAY GUARDIAN."

Subscriptions received from 30th July to 6th August 1881.

M. Pruce, 1st May 1882, Rs. 7-10; Rev. B Blake, 30th November 1880, Rs. 12; L. H Butcher, 18th October 1881, Rs. 7-10; Rev. P T. Wilson, 31st March 1882, Rs. 7-10; Mrs. W B. Capron, 10th June 1882, Rs. 7-10; Geo Chrichton, 31st July 1881, Rs. 9-8-6; Thos. Scott, 1st February, 1881, Rs. 8-5; A. A. D. Jones, 31st July 1881, Rs. 1-6; J. Elphinstone, 28th June 1882, Rs. 7-10; Lieut. Col. McCausland, 22nd April 1882, Rs. 7-10; H. C. Tinckom, 30th April 1882, Rs. 7-15; S. Steel, 18th June 1882, Rs. 10.

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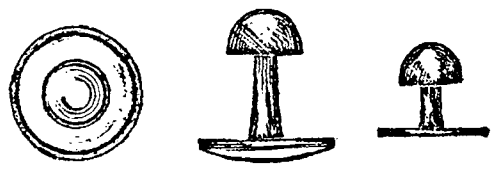

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TESTIMONIALS.

I owe it as a duty to you and to sufferers to nform you of my case.

For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

DHANJEE NANSEY.
KHOJAH BAZAAR, *Bombay, 7th May,* 1881.

GOUT.—Kindly send me seven more boxes of Henry's "Thilum." I got one from you some time ago. I am subject to Gout. The disease came on at intervals of four to six months. It used to catch a small space of the size of a four anna piece near the ankle-joint. The pain which used to be stabbing remained for three days, being the severest on the second day. Even after the pain subsided I could not walk freely for nearly a week. I felt the pain lately, a few days after I got the "Thilum" from you. I applied it and believe me that it *subsided the pain almost immediately.* I felt the pain three times, on one and the same day but the application of the invaluable "Thilum" had the same good effect. *It worked like magic.* Formerly no medicine could cure the pain or even diminish it. I now feel that I should never be without a box of "Thilum" in my pocket. You are at liberty to make any use of this letter.

TASGAON, SATARA DISTRICT, M. KUVARJI.
27*th March* 1881. *Sub-Judge.*

I have used Henry's "Thilum" for the orphans and other inmates of the Mission Premises and out-patients treated at the Dispensary for the past 12 months with the most satisfactory results. I have found it *most efficacious for Rheumatism, Sore Throats, Neuralgia, Sprains, Bruises and Swellings.* The Brahmin monegar of Sirivatore (South Arcot District) suffered severely *for six months* from acute pains in both knee joints, accompanied by swelling. Some four months ago I gave him about *half a pot* of "Thilum" which effected a *perfect cure in a few day.* He has since come to see us, and has shewn unmistakeabe, proofs of his gratitude. I consider "Thilum" a *most valuable remedy which should be always kept at hand.*

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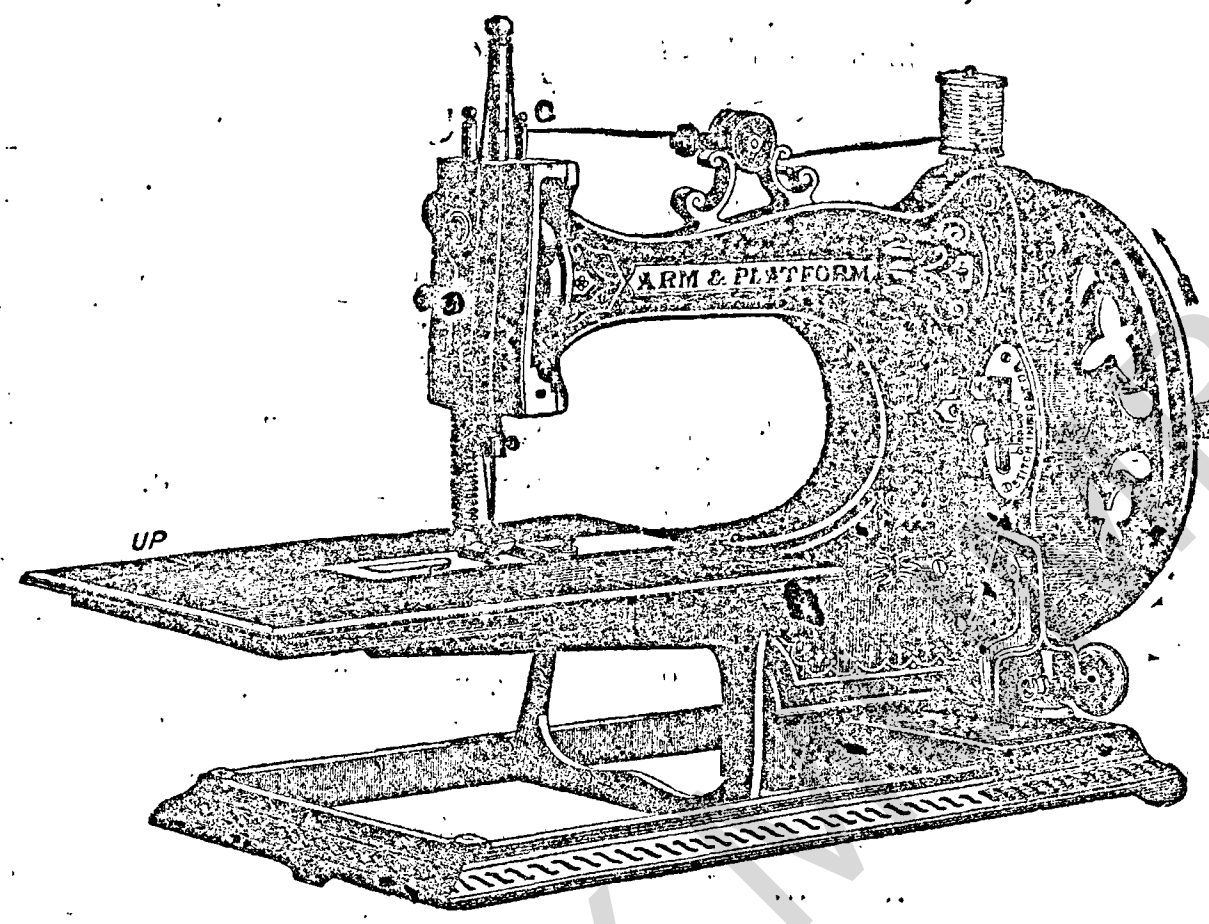

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